493239 - What is the ruling on a small amount of impurity (najasah) left after cleaning oneself with pebbles, if it gets onto the body or clothes?

the question

What is the ruling on traces of impurity (najasah) left after cleaning oneself with pebbles that may be overlooked, if they get onto the clothes or body?

Detailed answer

Praise be to Allah.

Scholars differed regarding traces of impurity left after cleaning oneself with pebbles, if they move from their place onto the body or clothes.

The Hanafis are of the view that traces of impurity that remain after cleaning oneself with pebbles are overlooked, if they move onto the clothes or body.

Ibn al-Humam (may Allah have mercy on him) said: The later scholars are agreed that sweat is not regarded as impure (najis); even if it runs down the face and more than the size of a dirham of it gets onto the clothes and body, it does not matter."(*Fath al-Qadir* 1/214).

The Shafa'i scholars are of the view that traces of impurity that are left after cleaning oneself with pebbles are to be overlooked, if they move from their place to the body or clothes.

An-Nawawi (may Allah have mercy on him) said: If, as a result of sweating, the impurity moves from its place to another part of the body or the garment, either of the two rulings may apply, but the more correct view is that it is overlooked, because it is too difficult to avoid that."(*Rawdat at-Talibin* 1/279).

Ar-Ramli (may Allah have mercy on him) said: What is left of traces of impurity in the place that

was cleaned with pebbles may be overlooked, because it is permissible for him to limit himself to using pebbles, and if the place where the traces remain sweats, and the traces contaminate other parts of the body or clothing, that is also overlooked, because it is too difficult to avoid that."(*Nihayat al-Muhtaj* 2/25).

The Hanbalis, according to the well-known view, say that it is not overlooked. This is based on their view that using pebbles only does not clean the impure place properly.

According to the second view of their madhhab, it is overlooked, because using pebbles to clean oneself purifies the place. This was narrated from Imam Ahmad.

Ibn Qudamah (may Allah have mercy on him) said: Heavy impurity may be overlooked because of its location in three cases, the first of which is the place that is cleaned using pebbles. Traces of impurity that are left after cleaning oneself with the required number of pebbles may be overlooked, and there is no difference of opinion as far as we know.

Our companions differed as to whether the place that is cleaned using pebbles and in which some trases of impurity remain becomes pure:

Abu ‘Abdillah ibn Haamid and Abu Hafs ibn al-Muslim were of the view that it becomes pure (even if some traces of impurity remain). This is the apparent meaning of Ahmad’s words, because he said, regarding one who had cleaned himself with pebbles and then sweats and the sweat gets onto his trousers: It does not matter.

The reason for that is what the Prophet (blessings and peace of Allah be upon him) said regarding dried dung and worn-out bones: “They do not purify.” What may be understood from this is that other things do purify, because what is meant is that it removes the description of impurity as water does.

Our later companions said: The place does not become pure; rather it remains impure. So if the one who had cleaned himself with pebbles [and some trace of impurity remained] were to sit in a small amount of water, that water would become impure, and if he were to sweat, his sweat would

be impure, because wiping does not remove all the traces of impurity, so what remains of that is impure, because it is the trace of an impure substance."(A*l-Mughni* 2/486 – at-Turki edn.).

Shaykh Ibn ‘Uthaymin favoured the view that the small amount that remains after cleaning oneself with pebbles may be overlooked.

In his *Sharh*, he (may Allah have mercy on him) quoted the words of the author of *az-Zad*: The traces that remain after cleaning oneself with pebbles is overlooked if it remains in its place.

From the phrase “in its place”, it is known that if the impurity goes beyond its place, it is not overlooked, such as if he sweats and his sweat runs down and passes through that place, and ends up on his trousers, garment or buttocks. In that case it is not overlooked, because it has gone beyond its place.

From his words, it may be understood that cleaning oneself with pebbles does not purify, and that the traces left are impure, but may be overlooked if they remain in their place.

But the correct view is that if the conditions of cleaning oneself with pebbles are met, then it does purify.

The evidence for that is the words of the Prophet (blessings and peace of Allah be upon him) concerning bones and dried dung: “They do not purify.” Its isnad is jayyid (good).

The Prophet’s words, “They do not purify,” indicate that cleaning oneself with other things that are permissible to use for that purpose does purify. Based on this view, which is the more correct view, if the traces of impurity go beyond their place, and travel with his sweat onto his trousers, his trousers do not become impure, because cleaning oneself with pebbles purifies, but there is no stipulation that he should use water too, so as to make it easier for the Muslims."(A*sh-Sharh al-Mumti‘ ‘ala Zad al-Mustaqni‘* 1/445-446).

Based on the above:

The more correct view is that what remains of a small amount of impurity after cleaning oneself

with pebbles is overlooked, even if it moves onto the person’s garment or body, because this is what appears to have been the case from the conduct of the Sahabah: they would sweat and their garments would come in contact with traces of impurity left in place after cleaning themselves with pebbles, but it was never narrated from even one of them that they used to wash that away. Moreover, this matter is very difficult to avoid, yet there is nothing in the reports to suggest that there is any exception to the ruling on cleaning oneself with pebbles in the event of the traces of impurity getting onto the garment or body. This indicates that the matter is to be overlooked.

And Allah knows best.